

DÂRSANIKA
MAHÂ PRAVACHANA



DĀRŚANĪKA MAHĀ PRAVACHANA

दार्शनिक महा प्रवचन

BY

SWAMI JNANANANDA

WITH A FOREWORD BY

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PUBLISHERS' NOTE

In the far off ages the master seers and selfless sages of highest spiritual eminence revealed unto the posterity the nature of the universe and its laws and the nature of the Absolute-Divine by whose existence there is an existence of the relative laws that govern and the universe that is governed. Their life was a fitting vehicle of the Divine and their thought and action were in tune with the higher laws that manifest the Absolute-Divine. All this wisdom was unveiled and unfolded unto us in a fitting manner. But on account of added circumstances and occasionally cropped up causal conditions the unveiled knowledge and wisdom appears from time to time to be veiled to the view. It is in such periods that "the old order changeth yielding place to new" and it is again then that there comes a necessity for readjustment and remodeling the presentation of the very same light, culture, knowledge and wisdom in a manner

different from that of the old. There had been and there would be fitting personages endowed with clearness of vision subtlety of thought and unfathomable depth of insight, who could and who would supply the said need. At present, in this juncture when there is a warfare between the ancient culture and the modern civilization and between religion and philosophy and when the seekers after the Divine-Truth are at a loss to know the safest course to achieve the highest aim, these lectures which the *Master* delivered to His pupils and friends in Germany in a manner best suited to this age of scientific enquiry and rationalistic criticism, will, we hope, be a greater boon than a beacon-light to the storm-beaten and way-lost crew.

We take up the privilege of bringing out these invaluable lectures to publication. May this book go forth on its mission of helping all aspirants.

FOREWORD

I am sorry that I have not been able to give this work the careful study it deserves. From a very cursory perusal of it, I feel that the author Swami Jnanananda speaks from a deeply digested experience. In so doing he is in the line of the great thinkers of India. Hinduism is not a founded religion. It does not centre round any historical individuals. Its fundamental positions depend on the insights of individuals who wrestled with the ultimate problems. The Vedas record the visions or views of the ancient seers, which reveal the immortal destiny of human individuals. To know, possess and be the spirit even in this animal frame, to convert our obscure plodding mentality into clear spiritual illumination, to transform our emotions into the measure and status of the divine, to make ^{our} ~~out~~ actions partake of the divine ^{creativity} ~~creating~~ is the end of human existence. These lectures by a student of ancient Indian wisdom who is also familiar

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with modern scientific methods are based on such a view of human life, and will, I hope, be found useful to modern intellectuals.

S. RADHAKRISHNAN.

ALL RIGI

OM !
PHILOSOPHICAL RELIGION

I

Supreme Knowledge and Wisdom
as Its Basis

(Delivered in Dresden, Germany, Winter 1928.)

ALL RIGI

ALL RIGH

OM!

SISTERS AND BROTHERS,

Before I begin our to-day's discourse on the Philosophical Religion let me beg to clear myself to you lest the name of the subject of our discourse might lead you to expect that I would give a general exposition of speculative philosophy and its bearings upon religion. Our to-day's subject, if it can be deemed as a system of philosophy, has nothing to do with a system of speculation for furnishing methods to carry on

elaborate and complicated arguments from assumed premises of possible possibilities or impossibilities. This subject, if it can be deemed to be an edifice of metaphysics, let me state that it has nothing to do with the theorised theory of knowledge or in the metaphysical language of Germans "Erkenntnislehre." This subject, if it can be deemed to be a system of both metaphysics and philosophy, is not to be limited to the sense of classical philosophy and authorised academical metaphysics. Nor has the subject anything to do with the religious dogmas given in the name of the accepted code of your religion and my religion. Nor does our subject constitute stories relating the pleasing and pleasurable heavens with a set of sensuous rewards or the terrifying hells with a bundle of cruel punishments. Our subject is not to chalk out the way for a code of "shall" and "shall not"

or "must" and "must not" given in the name of a particular creed or of a particular church. The subject, I say, is at once philosophy and religion, of course not in the sense of classics and academics nor in the sense of any particular church, but in a different sense, in a different understanding. This does not mean that I am revolutionary and that our subject is revolutionary in character. The subject, as a matter of fact, is not new, is not of my own speculation. It is as ancient as the history of mankind. Is it philosophy? Yes, it is philosophy inasmuch as the subject deals with a systematic study of the revelations of seers and sages which embrace the very essence of Existence. It is philosophy because it is based upon knowledge of transcendence, upon the wisdom revealed unto the wise, unto the seers and sages. Let me say that the wisdom is not a matter of mere fancy, is not a

matter of mere logical conjecture constructed and construed in this way or in that way in accordance with certain assumed premises. The wisdom is not a matter of our creation, is not a matter of our fanciful play. It is indeed a matter embracing the very nature and Essence of existence. Our subject is philosophy in so far as it deals with that wisdom in order to grasp it intellectually, I mean by common understanding and reason. Then, is it religion? Yes, it is religion in as much as it deals with that wisdom and with the ways of grasping it emotionally. It is religion because it deals with the wisdom and the methods of realizing the wisdom, the very light of Existence, the very Reality. And as the subject expounds the wisdom, the ways and the sure methods of realizing the true Essence, the divine Perfection in all, intellectually, emotionally as well as

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intuitively through supersensuous intuitions, I have chosen to call it the Philosophical Religion; and it is only in that sense I request you to follow me.

Now while beginning our subject, I mean the Philosophical Religion, which, as philosophy, as I already told you, does not depend upon speculation and as religion, upon any set of social dogmas, but upon the revelations of selfless seers, upon the divine laws that govern the universe, upon the ever shining facts that were realized by sages, let me have the pleasure of telling you that those mighty revelations and the revealed eternal laws were sung in the form of hymns and that the most ancient collections of such sacred hymns are the Vedas, the grand and the sublime scriptures of the adepts, handed down to us orally from teacher to student in those far off long ages when even speech was not committed

to writing or in other words when writing was unknown. It is indeed a miracle, a matter of extreme wonder, how such a vast treasure has been preserved only through memory and heroically handed over to us as well as to the coming posterity! These scriptures, I mean the Vedas in the form in which they exist to us, on some assumed premises are conjectured to have their beginning only about 6,000 years ago, while on some other grounds are said to have existed before 20,000 years and while on altogether differently logical foundations they are believed to have an existence even before 50,000 years. Then as regards the place of origin or the place where they were first originated also different opinions have been expressed. We were told by some that they had their beginnings in the central Asiatic regions or even more probably in the Asiatic arctic regions and by some others in

the northern European regions and again by some others we were told, nay even assured that they had their origin only in the calm bowers of India. Here let me remark that these opinions and the plausible explanations given in connection with the date and the place of origin cannot be taken as facts of any trustworthiness, cannot be taken as more than mere plausible opinions because to the adepts, to the seers, *Vedas* are not books, are not simple poems or hymns composed on a particular date and at a particular place. To them, I mean to the seers, let me tell you, *Vedas* are the transcendental wisdom and knowledge relating to the infallible and eternal laws governing the universe. As a matter of fact all the laws and all the facts, both physical and super-physical, have been ever existing and they shall ever exist in some form or the other. Whether man

takes notice of them or not, whether he enunciates or defines them as such or not, the facts indeed shine in their own way. As for example, let me tell you, that the principle of gravitation and the laws of gravitation were and have been always existing. The principle of gravitation did not come with Newton. He, as a matter of fact, was not the creator. Nor was he the only person who could take notice of it. Thousands of men could utilize this principle for their practical purposes and millions could see and feel the effects even long before Newton. Of course it was Newton who enunciated the said principle in the form in which it exists to the modern empirical sciences. I say that this principle, I mean the principle of gravitation, as a principle existed even before Newton and it could have existed in the same way in which it exists now even if Newton

would not have enunciated it. Now what I mean to point out is, that as all the principles governing the universe ever exist, the wisdom and knowledge pertaining to all the principles both concrete and abstract ever exist and will be existing in their glory in the very inner nature of the subject even if they are not manifested. Supreme knowledge and wisdom cannot be in existence, cannot be in manifestation, if it were not for their existence already in the subject, for what existed not cannot be in existence. Because the supreme knowledge and wisdom were there and because they are already there in the subject they are here; and there is a possibility of their being here in their manifested form. This limitless treasure of knowledge and wisdom, whether manifested in some form or other has been ever existing, and shall be ever existing because what exists cannot come into non-

existence. Hence it is rightly declared that this treasure of knowledge and wisdom is eternal and it is this eternal knowledge and wisdom, the grand adept seers verily call *Vedas*. Let me therefore say that it is in that sense that *Vedas* are to be known as eternal. And when I say *Vedas*, I do not mean only the Vedas as they are manifested to us through the ancient seers in the form of hymns of the scriptural language of the cultured, but what I mean is that this infinite treasure of knowledge and wisdom, which ever exists in the very core of the subject and which shall be realized by them who can verily view within by discipline of self-sacrifice, renunciation, selfless love and the restraint of the subjective transformations, modifications and forms. This kind of sublime realization of the supreme knowledge and wisdom within, is what I call a revelation.

Well, the supreme knowledge and wisdom, as were manifested and were sung in the form of hymns or the Vedic hymns, were the revelations of selfless seers and adept teachers. Verily they led a pure and simple life amidst nature which provided them with their few simple wants. Unquenchable lust and greed, desire and passion could not break into their strong fortresses of contentment and satiation. Their discriminative minds were free from the passionate fevers of senseless hoardings and the encumberment of the sins of wealth and money. Our habitual complaint of want of time for the vital problems of life, often chiefly due to sport and game, was unknown to them. They did not adopt themselves to our multifarious time-killing social functions. They did not allow themselves to distractions with which the present is endangering its peace and that of the future.

The daily duties for the requisites and the requirements were fulfilled in a couple of hours in the morning and a couple in the evening. All the rest of the time they had was spent not for the idle vanities or vain glories or for easing the flesh and blood, but for looking at and adoring the nature and its grand mysteries. They were looking with amazement at the invigorating and warmth-giving glorious sun and the sunshine in the day and at the gentle, calm and charming moon and the countless diamond stars and emerald planets twinkling in the dark hair of the queen of night. Those seers listened to the super-note in the soft and gentle murmurs of the gliding rivers as well as in the constant roars of running brooks and rapid falls rushing forth from the mountain heights. They kneeled down and with rolling tears of love and ecstasy admired the long and mighty mountain chains

piercing with their snow-crowned peaks the very heavens and the gentle ripples of the lovely lakes and the dashing waves of the awe-inspiring seas. The adept masters watched the great changes in nature, one season following the other in a cyclic order. They filled their hearts with reverence looking at the noble juvenile maid of spring, who with her kindness cheered both the humble plant of the plain and the mighty forest-tree, the pastures of the rugged mountain-slopes, the even plains and the high plateaus, and with her masterly hand filled the meadows with the finest art of painting with varied hues and variegated colours. They enriched their minds looking at the hero of summer who with his heroic glances was flooding every nook and corner of the globe with warmth and light, and who creating thirst let the heavens shower to quench the thirsty earth. They be-

held with wonder and amazement the cold-blooded greedy glutton, who shooting down both the flower and the fruit, the leaf and the grass and thus making the nature bare, passed away with the time, yielding place to the silver-headed winter, which, as if for protecting the meek and the gentle earth from the merciless stormy blow of cold, kindly spread its stainless white wool of snow. All these the masters watched; and thus watching they filled up their hearts and minds with love and devotion, with the spirits of admiration and adoration. Their spirit of appreciation awakened the desire to enquire and to know the essence of this grand Existence, ever changing, ever evolving, and involving. With sincere love and desire to know they asked themselves: "What is this?" "Whence it comes?" and "Whither it goes?" "How is this changing?" "What is the changless Real in the

changeful?" These were the problems which confronted them. As a result they perceived and observed, they analysed, synthesized, and generalized. They concentrated upon the generalizations which led them to introspection; they with their introspective meditations transcended the limits of the subjective view; and they with the transcendental view realized the eternal and supreme knowledge and wisdom. Thus they had revelations and the revealed truth was manifested in the form of hymns or the Vedic hymns or the Vedas. The Vedas, the Rig, the Yajur, the Sama, and the Atharva were thus manifested and have been handed down to us and to the posterity in a miraculous way. Let me here remark that the manifested knowledge, the Vedas, are not the be-all and end-all of *Vedas*, the supreme knowledge and wisdom. *Vedas* were revealed to the Vedic seers and *Vedas* are being

revealed unto us even to-day in Their countless aspects. The subject of ours to-day, call it a subject of Philosophy and Metaphysics or that of religion and spirituality, is based not only upon the Vedas—I mean upon the revelations of the ancient Vedic seers—but also upon the revelations revealed unto me by the grace of the *Master*, the great adept seer, at whose feet I have had the privilege and fortune of sitting and drinking deep into the mysteries of the abstract and those of the Existence-Beyond. Here, what I mean to state is that the subject of our lecture is based upon the revelations and in a general and universal sense upon *Vedas*. In so far as this subject deals with the way and procedure of understanding those infallible revelations which embrace the different facts of Existence and their possibility as such in relation to one another and in their relation to the subject to which the

facts and the related facts are the seeming factors of Existence, it is philosophy, and in so far as it expounds the laws of elimination of narrowed-down limits of "I-ness" and its inherent form of the causal heterogeneity of the continuum to which time and space are the aspects from the view and thus expounds the ways of realizing the transcendental Divine-Existence, it is religion. Such being the scope and the extent of our subject, I have permitted myself to take the liberty of transgressing the common limits of school-philosophy and creed-religion and of proceeding with it in our own way and in the way of the Master-Seers.

Revelations being the realizations of *Vedas* which, as a matter of fact, are the light of Existence, the knowledge of any form of Existence, be it physical or superphysical, concrete or abstract, empirical or transcendental is realized. Often the revelations

even transcend the scope of word and thought; and of course as far as they can be produced and brought forth into the dominion of word and thought they were expressed and there is the possibility of their being expressed either in a poetic form or in a simple prose form. Verily it could have been grander and could have been more befitting to sing them to you rather than to speak over with artless speech, to arouse the tunes and wake up the notes rather than to relate and to talk over. But ah! I have not that power to set the cords to vibrate and to tune and sing those grand revelations to you. Yet I have the burning desire to serve by relating them to you. Let me therefore simply narrate, simply relate the general view of the revelations. They indeed reveal unto us the secondless transcendental divine Absolute, inaccessible both to speech and thought, the unfalsified glory of that eternal

Be-ness, the mysterious Awakening and Its Grand Law, the dominion of the Law as the supreme consciousness, the force of the Law as the principle of Cosmic Affirmation individualized and expressed into the forms of the heterogeneous continuum the aspects of which are time and space, the extension of the Law into the dominion of the causal heterogeneity, the presentation and the reproduction of the extension of the Law as the orders of units-events and their collisions and counter-collisions as the myriad forms of psychic thoughts and feelings and the physical protons and electrons and their tempero-spatial relations as their laws of attraction and repulsion, sympathy and antipathy for the apparent or relative existence of atoms, the unfoldment of the law of atomic agglomeration and the evolution of the apparent existence in its animate and so-called inanimate forms, giving

thereby the clear view of macrocosm and microcosm or in other words the right knowledge of cosmology. The real Vedic cosmology is not a simple theory as people are sometimes apt to think and err. It is not a simple theory of atomic agglomeration. It is neither a doctrine of simple evolution, nor a created theory of simple cosmic illusion and individual nescience. It is by no means an exposition rejecting one theory and supporting the other. It is, as I said before, no theory created by some famous personality. It is knowledge and wisdom expounding the very Existence, the very Reality. In the course of my speech, if I give in connection with the revealed cosmology, an exposition of the supreme Theological Principle, Cosmic illusion and individual nescience or that of evolution and collision or that of agglomeration and manifestation, it is, not because that the revealed cosmology

has borrowed these from any one of the current theories but because all these factors are there constituting the Existence. And in so far as the current theories have any verity in themselves describing the factors of Existence, there are and there can be similarities with the revealed cosmological knowledge and wisdom, and only in so far all the current theories, losing the views of their apparent contradiction, can find out their solacing harmony in the revealed cosmology. Hence I say that the revelations, or to be definite and particular, the revealed cosmology is never in contradiction with verity even if it is derived through logical premises and inferences. As a matter of fact right inferential knowledge or knowledge manifested through right reasoning is never in contradiction with revelations. But, very often, reason has the possibility of erring or in other words has the

possibility of running into fallacies. Reason, however trained and consistent it may seem to be, is often inconsistent with the very factors of existence, because it is based upon premises derived from sense perception which have the elements of individual nescience and cosmic illusion. While revelation being an inherent transcendental view, transgressing the seeds of nescience and illusion and thus embracing the very factors and facts of existence, is infallible in its character. Such is the greatness and might of revelations. Verily blessed are they who seek within and thus strive to gain revelations and thrice blessed are they to whom the supreme knowledge and wisdom manifest through revelations.

Here let me not fail to say the fact that revelations do not end with the knowledge of cosmology. *Vedas*, I mean supreme knowledge and

wisdom being infinite, any of their aspects can be revealed unto us. The revelations also manifest unto us the knowledge of the peculiar character of the principles that affect the senses, of the nature and function of the senses, of the operations of sensibility, of the relation and work of understanding and reason, of the nature of the expression of individuality and its establishment of the relations with the functions and the resultants of the functions of the senses, sensibility, understanding, and reason, of the emanation of the feelings, of the force and function of memory, of the nature and the function of volition and individual conscious will etc. giving thereby the right view of ordinary general psychology and of the knowledge of the principles of perception. Again there are revelations which reveal unto us the knowledge of the nature of the simple conscious

state, of its functions and guiding will, of the nature of subconscious state, its guiding will and its operations, of the nature of the superconscious state, its superguiding will and its supreme mission, of simple relations and functional relations of the different states of consciousness, of their being the aspects of supreme consciousness and will, and also of the nature of sensuous knowledge, of the nature of rational knowledge, of the nature of the inherent subjective forms of intuition and the inherent subjective form of knowledge, both independent of experience, of the function of the different states of consciousness upon the said inherent forms of intuition and knowledge that are absolutely independent of experience, thereby giving a right view and wisdom of higher psychology, metaphysics and transcendental philosophy.

There are also revelations revealing

unto us the wisdom of the manifestation of the universal and individual minds, of the origin of ideas, of the relation between ideas and ideas, of the laws that govern the said relations, of the intrinsic merits of the said laws, of the laws of expression of ideas as words, of the force and significance of words, of the laws of the said force and significance, of the method of entering into the force and significance of words, of the ways of their harmonization, of the possibilities of reaching the spirit of the word through the said harmony, of the scope of realizing the divine Non-word through the method of meditating upon the laws of ideas and those of the words, giving thus a clear view of philosophical grammar and logic whose essential aims are also for realizing the Absolute through the right spirit of the word and that of right discipline of thought and reason.

I will now make a mention of one more important branch before I proceed further. Let me say that there are again revelations which reveal unto us the sublime wisdom of the Absolute, of the possibility of the apparent existence through the Absolute-Existence, of the presentation of the Cosmic Consciousness, of the principle of Universal assertion, of the pure Ego and its nature, of the nature and separation into the subjectivity and the objectivity, of the transformations, forms and forms of light inherent in the very nature of the subjectivity, of their general natures and functions in presenting the apparent manifoldness and the deceptive many-ness, of the nature of their hindrance to the supreme view, of the possibility of getting over the obstructions of the supreme view, of the methods of restraining and eliminating the transformations, modifications, forms etc.,

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of the annihilation of individual nescience and the possibility of transgressing cosmic illusion, and thus of transcending the apparent in order to realize the supreme knowledge and wisdom, thus giving unto us the view of Yoga or the science of the restraint of subjective transformations, modifications, forms and forms of light etc..

I have now presented to you only that much general view of the revelations, which will doubtless suffice our purpose, because our discourse as a discourse of the Philosophical Religion, is based on the one hand upon revealed cosmology, general psychology, metaphysics, transcendental philosophy, philosophical grammar and logic, and on the other upon the systems of education of the attitudes and feelings by governing the lower sentiments and enriching the heart with the feelings of the Sublime and the Divine, on the possibilities

of the resultant subjective one-pointedness and subjective elevation, upon the system of transcendence over the ego, over the inner forms and limitations, and lastly upon the supreme realizations of the Absolute-Divine in all. It is, let me declare, in the revealed view that the apparent contradictions between the so-called philosophy and religion become meaningless. It is again in this view that the diverging diversities between philosophy and religion converge. Again it is in this grand view that empiricism and transcendentalism go hand in hand with harmony. Such are the revelations and such is their universal view.

Now while coming to the basic and fundamental point of the general view of revelations, permit me to tell you again that the most ancient Vedic seers looked at nature with wonder and amazement, with deep

love and admiration, till they were one with their objects of wonder, till thereby they lost their mean individuality and thus transcended all the limitations and finally realized the Divine-Absolute in nature. The seers verily adored the rain, thunder and lightning with unflinching love and devotion. They sung unto their glory and meditated and meditated upon them till their superconscious view could realize the Reality, the divine Essence of rain, thunder and lightning. Verily, that divine Reality, they called *Indra*. They looked at and with serene minds meditated upon the blazing fire and lo! they beheld with their supreme view the divine Reality that pervades fire as its Essence.

Again they saw the birds flying together in great numbers, in great flocks from place to place, as if they were given an impetus to move and to fly in flocks by a common will. It

was that common bond and will of the flocks of birds that the seers had meditated upon and realized the Divine in the will and the common bond as their true Essence which they called the divine *Garutman*. Thus every significant phenomenon or phenomenal object was their object of keen observation and meditation, and in each they beheld the Divine which they called by a particular name. Again the microcosm with its countless diversities, with its myriad changing functions, was a wonder of wonders to them, as it should be to every introspective mind ; and upon that inner universe they meditated and realized the Divine-Self. We have thus so many names, *Indra*, *Agni*, *Varuna*, *Prajapati* etc. which may and even doubtlessly did bring the wrong idea that there are many divine principles or Gods, and that therefore the basic and fundamental tenet of revelations and philosophical

PHILOSOPHICAL RELIGION—I

religion is polytheism. It is by no means polytheism even though there are innumerable names. Nay, polytheism is never known to the view of revelations, to the philosophical religion which has abundant richness of supreme knowledge and wisdom. Polytheism had its origin not in knowledge but only in ignorance, only in those creed-religions which have evolved out of family, clan and tribal gods. In the beginning of every creed-religion, each family had its distinct god, each clan had one and each tribe had its own distinct god to serve as protection against every kind of danger, against every kind of sickness. This kind of polytheism gradually evolved into monotheism because the god of that family, or clan or tribe which gained supremacy and power over all the others, had gained the supremacy over the gods of all others and thus became the common God of all.

Only creed-religions which were originally polytheistic thus became monotheistic. Here let me again declare that the Philosophical Religion has never been polytheistic. It has but one Divine, the only Absolute-Divine, existing as the real Existence in all, in nature and in man. To supreme intuitions, to the Philosophical Religion there being but the one Reality, the only secondless Divine Existence, the said polytheism and even the so-called monotheism are absolutely meaningless. To the revealed seers, to the supreme view, rain, thunder and lightning are the divine Indra, the fire is the divine Agni and so on. Verily Indra, Agni, Varuna, nay even Garutman and the supreme Self are all different names of the one and the only Divine. They are all the one and the only absolute divine. This fact is not a new outcome. It was always in the view of revelations. It

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is revealed unto us to-day and it was revealed in the same way unto the Vedic seers of the ages long gone by. Long ago when history was unknown it was sung and beautifully sung in the divinest verse :

“Ekam sad viprah bahudhavadanti ” [एकं सद्भिर्वाः बहुधावदन्ति]

“The one Reality, the wise call in many ways.”

Now from all this it becomes clear that the fundamental and the final truth of all revelations is the secondless Divine, the One without a second, that the only essential basis, essence and goal of life, nay of existence is the same Absolute, and that the true aim of our experience, our understanding, our study, our discipline, of our religion, philosophy and science is to manifest that Absolute, is to manifest that divine Perfection, ever shining, ever existing in Its infinite glory in all. Yes, there is

but one Divine,—ah! how should I express—as if ever breathing breathlessly by Itself and other than That there has been nothing. There is one Absolute, therefore one existence, one Reality, therefore one life, one Perfection, therefore one humanity, and one secondless Divine, therefore one brotherhood, one harmony and one unity. Let that one Divine therefore, the unity, harmony, and peace, be the Guide of our heart and mind. Let that one Perfection be the only Light of thought, word and deed. Let that one and the only Absolute be the Law of our life. Let That be our solace and bliss in and after the so-called death! Amen!

OM!

OM!

PHILOSOPHICAL RELIGION

II

The Means of
Supreme Knowledge and Wisdom

(Delivered in Dresden, Germany, Winter 1928.)

OM!

SISTERS AND BROTHERS,

In continuation of our discourse on the Philosophical Religion, and before proceeding on further into a more elaborate view of the subject, kindly permit me to say again that the infinite treasures of supreme knowledge and wisdom latently shining in the very core of the subject, manifest unto us in one or the other of their countless aspects. The means, I mean, the instrumentalities through which the infinite

treasures of supreme knowledge and wisdom are brought forth into manifestation are several, and each means in a way has its own purport, and has its own necessity, in calling out into manifestation one or the other of the innumerable aspects of the supreme knowledge and wisdom that expound one or the other of the concrete, and abstract manifold diversities of the apparent existence, and of the Existence-in-Itself independent of every kind of representation--of every kind of limitation. Such being the importance of the means, I say that a short treatise or a brief exposition of the said means should by no means be neglected before we ascend to the heights of the Philosophical Religion. It is even very essential at the very outset, to enquire into the possibility, the scope, the extent, the validity, and the extent of the validity of every one of the means in order to

grasp the significance, and the due extent, and to assign the right position, and the due merit to every one of the means. Such a sort of enquiry, and study saves us on the one hand from unnecessary superimpositions of undue merit upon the means, and on the other, from many misunderstandings, and misgivings that may arise as a result of the attribution of undue qualities. Our view, as a result of this study and enquiry, being free from the fetters of false limitations, shall not be dangerous or detrimental to our onward progress.

As a matter of fact, it can be remarked, and remarked with certainty, that the negligence of the right study of the means has resulted in the errors of attributing too much, and undue importance to the knowledge manifested through sense perception, and of dogmatically adhering to the tenet of entirely ignoring all the other means besides reason or

besides the so-called pure reason, and that in almost every age, more or less it is these errors that have played the greatest mischief in hindering and restricting the natural manifestation of supreme knowledge, and wisdom. These errors again are the root causes of many of the senseless disputes and controversies between the so-called classical systems. If the systems have the strength to adhere to the blunders, if they have the power to maintain their errors at all costs for showing the so-called originality, and for being designated as originally classical, let them do so. It is not our purpose to pretend extra originality nor is it our aim to be stamped with the seal of the accepted school authority. Our goal is Truth, and our view, I mean the view of the Philosophical Religion, is universal. The Truth, nothing but the Truth is the subject for the studies of the Philosophical Religion. Such being

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the out-look, all its strivings, all its aspirations are directed to view the Truth from different stand-points and ultimately to realize the Truth, the Reality in its true Existence independent of all stand-points. The procedure, then, is not from falsehood to Truth but is from Truth to Truth, is from the Truth as viewed from one stand-point to the Truth as viewed from a different stand-point, and finally to the Truth—to the Absolute Reality independent of all limitations. And knowledge and wisdom are of the Reality, and are of that Truth as is apparent from one or the other or from all stand-points. Well, if through senses particular aspects of supreme knowledge are brought out, if through reason different other aspects are manifested, and if through the rest of the different means the rest of the different aspects of the supreme knowledge and wisdom are called

out into manifestation and if all these various manifestations of the said aspects—being supplementary to each other—form a harmonious union, if the harmonious unity of the manifested is the all-round view of the Real, and of the Real as it is apparent, and if this all-round view leadeth unto fullness, unto completion, and unto perfection, our aim—I mean—the aim of the Philosophical Religion is achieved. As such the Philosophical Religion looks with the senses, studies with understanding and reason, grasps the essential subjective forms of intuition and reasoning, enters the said intrinsic forms, and goes beyond the limits of these very forms, and thus realizes the Absolute. So it does not ignore any of the means. It does not deny any of the means. It studies each, it understands each, it looks at the extent of the dominion of each, and assigning the due merit and position to each,

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and thus catching up the note of mysterious harmony, supplementing all, harmonizing all, and strengthening all, it fulfils its mighty purport. Such a fulfilment being its object, nay, its essential object, it does not ignore the manifestation through any of the means, and it does by no means shrink back from taking up the due and right help of each of the means even if it is banished from the annals of the school philosophy, even if it is cried down as primitive. It keeps up to its purport and works out its mission at all costs. Such is the Philosophical Religion. Such is the purport, and such is its fulfilment.

Having the privilege of grasping the spirit and the said fulfilment of the Philosophical Religion, and having undertaken the task of speaking to you of this subject, the subject of our to-day's discourse, I mean ~~to deal with the means as they~~

form an essential part of the studies of the Philosophical Religion. I do not know how far I can do justice to them during this short period that is at our disposal. However, to be brief in my exposition of the means, let me first beg to state that sensuous cognition, transcendental aesthetic forms of intuition, inferential and comparative judgments, subjective inherent form of light, instinctive perception, verbal testimony, and lastly the mystic revelations are the different means through which the supreme knowledge and wisdom in different aspects are manifested unto us. The possibilities of these means are not to be imported from a foreign locality or sphere. They are not to be manufactured by some artificial methods. The possibilities are already there, and they are reproduced into actualities, I mean, into the means for manifesting the latent knowledge and wisdom as

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a natural consequence of the right evolution, as a consequence of the unfoldment. Life being the be-ness of gradual evolution—life being the be-ness of the process of unfoldment—the different means for the manifestation of the said knowledge and wisdom are not to be separated from life. These means, thus verily inseparable from life in some form or the other, unveil the latent treasures of supreme knowledge and wisdom, the very solutions of life's problems, and the mysteries of life, nay of the very Existence.

Here one thing which I mean to point out is that the Philosophical Religion, being based upon supreme knowledge and wisdom, though chiefly takes revelations as the highest means for their manifestation, does by no means fail to recognize all the other means, and their help inasmuch as the different means are the different life's processes of

unveiling the latent knowledge and wisdom. Even the very ancient philosophical religionists, the sages who had the power of unfoldment through revelations, the selfless seers such as *Goutama* the good, *Kanada* the noble, *Patanjali* the magnanimous, *Kapila* the wise, *Jaimini* the virtuous and *Vyasa* the great, and scores of similar sages had the unfoldment of the latent knowledge and wisdom not simply through the common general means nor simply through the mystical means of revelations, but through both the common or general means and the mystical revelations. The final end of wisdom, manifested through the mystic means is the divine Peace or Serenity Absolute; the final goal of supreme knowledge rightly manifested through all the general means is the Absolute in divine manifestation; and the Absolute Reality is neither mere divine Serenity nor mere manifestation but

both are the Absolute Reality. Hence there cannot be perfect realization of supreme knowledge and wisdom of the Absolute Reality if only one or a few means are opened to the total and entire negligence and at the expense of all the other means. So I say that each means is to be considered, that each is to be properly studied and understood and that then alone through each its due help can be taken with right advantage for manifesting the due aspect of supreme knowledge and wisdom. In that case each means, instead of being a hindrance to one another, is a source of power to one another in the manifestation of the latent knowledge and wisdom.

I need no more dilate upon the necessity of a thorough study of the means of knowledge and wisdom, than to say that they are, as stated before, the very courses through which there is the unfoldment of

knowledge and wisdom already latently existing within the Supreme Consciousness—(I mean not simply wakeful consciousness, nor simply subconsciousness, nor simply super-consciousness, but that Supreme Consciousness to which the three said states are the simple aspects). Now therefore I permit myself to begin with a brief survey of each of the means of knowledge and wisdom. No doubt sensuous cognition is one of the means through which knowledge manifests unto the faculty of understanding. When the senses are operated upon by some agency without, there are affections which are carried on to the faculty of sensibility. Well, as a result of the receptivity of the affections of the senses by the faculty of sensibility there is a distinctly remarkable transformation of the subject which we ordinarily call a sensation. A subjective transformation or a sensa-